



THE DAYBREAK.

"Wankantanhan Anpaó kin hiyounhipi"—Luke 1: 78

WOKAJUJU 50 CENTS.

Santee, Neb., July-August, 1925

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IWICAYAWASTE SAKDOGAN KIN
Tona Woniya en onšíiçidapi kin hena wicayawaštepi; hena malipiya wokiconze kin he tawapi

Tona ceyapi kin hena wicayawaštepi; hena wicakiknapi kta.

Tona onšíhanpi kin hena wicayawaštepi; hena maka kin de tawapi kta.

Tona woowotanna on wotektektdapi qa ipuzapi kin hena wicayawaštepi; hena immapi kta.

Tona waonšídapi kin hena wicayawaštepi; hena onšíwicadapi kta.

Tona cante en ecepina kin hena wicayawaštepi; hena Wakantanka wanyakapi kta.

Tona wookiye kağapi kin hena wicayawaštepi; hena Wakantanka cinca ewicakiyapi kta.

Tona woowotanna econpi kin on śicaya wicakuwapi kin hena wicayawaštepi; hena malipiya wokiconze kin he tawapi.

Tohan aniiapi qa śicaya nicuwapi, qa miye on wicakeśniyan taku śica owasin eniciyapi kinhan niywawaštepi.

Wiyuśkinpi qa nina cante waſte po, malipiya ekta wiſi tanka niciyankapi; nitokam wicasa wokcan unpi qon hena iſ eya hecen wicakuwapi.

WICASA WAKAN WICAKAGAPI

St. James' Chapel, Cannon Ball, N. D., ekta June 28, 1925 he okna Rt. Rev. J. P. Tyler, D. D. North Dakota okna Bishop un kin he William Skala Cross he Deacon kaǵe. Mr. Cross he Dakota, qa North Dakota en Dakota wicekna Okodakicie Wakan yanke ein wicopeya waniyetu akeśakdogan hehanyan Catechist wicohan kin he tanyan yuha un. Qa dehan St. Gabriel's Chapel, Breien, he awanyakin kte.

St. Peter's Church, Cass Lake, Minn., ekta July 5, 1925 he okna Rt. Rev. G. G. Bennett, D. D., Duluth okna Bishop un kin he George Ellis, Joseph Smith, qa Frank Waukaze henä yamni Deacon wicakaǵe. Hena Hahatonwanpi qa hektä waniyetu tonagna Catechist wicohan kin he tanyan yuha unpi. Rev. Edward C. Kah-O-Sed he hena Bishop en awicahi, qa he nakun Hahatonwan wicasa heca.

St. Mary's Church, Augusta, Georgia ekta June 30, 1925 he okna Rt. Rev. F. F. Reese, D. D., Georgia okna Bishop un kin he H. A. N. Powell he Deacon kaǵe. Mr. Powell he hektä Congregational wicasa wakan heca tka. Dehantu kin Rev. Mr. Harris, tuwe St. Mary's church awanyake cin he okiya ſkan kte.

Trinity Church, Toledo, Ohio ekta July 25, 1925 he okna Rt. Rev. William A. Leonard, D. D., Ohio okna Bishop un kin he James Roy Colby he Deacon kaǵe. Mr. Colby he hektä Methodist wicasa wakan heca tka.

Laramie, Wyoming ekta Rev. Oliver Howler, tuwe Disciples of Christ oſpaye en wicasa wakan un tka qon decana wicayutsutapi opa, qa Rt. Rev. N. S. Thomas, D. D., Wyoming okna Bishop un kin he wicasa wakan kta ikduwiyeypapi caje yankapl kin opekiyahan eknake, qa St. Michael's Mission, Ethete, Wyoming, he awanyagſi.

Niobrara Deanery Convocation Woecon CONVOCATION PROGRAM

CHURCH OF THE HOLY FELLOWSHIP, GREENWOOD, SOUTH DAKOTA

AUGUST 28, 29, AND 30, 1925

August 31 and Sept. 1 Superintending Presbyters and Assistant Presbyters will meet at St. Mary's School, Springfield for conference with Bishop Burleson.

August 31 qa Sept. 1 St. Mary's Owayawa kin Springfield, S. D., ekta Wośna kaǵa waawanyakapi, qa Wośna kaǵa wawokiyapi kin Bishop Burleson kieci woklakapi kta e mniciyapi kta.

Friday August 28, 1924

7:00 a. m. Holy Communion, Wotapi Wakan.
9:00 a. m. Shortened Morning Prayer, Hinhanua woeckiyape pteeena. Bishops Addresses, Bishop woklakapi.

10:30 a. m. Organization of Convocation, Business. Convocation yuecetupi, Convocation Owicohan.

12:00 m. Noonday Prayers, Wicokaya woeckiyape.

2:00 p. m. Business, Owicohan.

4:00 p. m. Games, Wośkate.

7:00 p. m. Camp Prayers, Tihocoka cekiyapi.

7:30 p. m. Group Meetings, Optaye kaliya mniciyapi. Brotherhood of St. Andrew, St. Andrew Sunkakiciyapi. Women's Auxiliary Winyan Omniciye.

Saturday August 29, 1925

7:00 a. m. Holy Communion, Wotapi Wakan.

9:00 a. m. Morning Prayer, Hinhanua wacekiyapi.

10:00 a. m. Convocation Business, Convocation Owicohan. Collection of Men's Offerings, Wicasa Womnaye ahiknakapi.

A brief Litany for Unity.

Let us pray:

That God's will may be done on earth as it is in heaven.

That we may have grace to surrender our pride of self-opinion.

That, becoming as little children, we may be fit to enter the Kingdom of Heaven.

That we may seek not our own will, but the Will of Christ.

That we may see that he that doeth the will of the Father shall learn of the doctrine.

That we may see that we can learn about unity not by our finite thinking about it and planning for it, but by beginning to practise the love which is unity.

12:00 m. Noonday Prayers, Wicokaya woeckiyape.

2:30 p. m. Convocation Business, Convocation Owicohan.

4:00 p. m. Addresses, Woklakapi.

5:00 p. m. Evening Prayer, Htayetu wacekiyapi.

7:30 p. m. Group Meetings, Optaye kaliya mniciyapi.

Brotherhood of Christian Unity, B. C. U. Omniciye.

Women's Auxiliary, Winyan Omniciye.

Sunday August 30, 1925

7:00 a. m. Holy Communion, Wotapi Wakan.

10:30 a. m. Morning Prayer, Hinhanua Wacekiyapi.

2:00 p. m. Men's Meeting, Wicasa mniciyapi.

3:00 p. m. Women's Meeting, Winyan mniciyapi.

4:00 p. m. United Song Service, Yuwitaya Dowanpi.

7:00 p. m. Closing Service. Induction of Catechists. Presentation of Offerings, Ehake wacekiyapi. Catechist opewicayapi. Womnaye wanunyanpi.

WAKEYA, OWINJA

Tona Convocation ekta mazacanku okna upi kte cin wakeya, qa owinja kduha upi kte cin he hecetu. Convocation en hipi kinhan dena okihi-wicayapi kta kecin upi esa he otuya woawacin heca kte.

ST. ANDREW SUNKAKICIYAPI KIN

St. Andrew Sunkakiciyapi kin September 2, 3, 4, 5; qa 6, hena icunhan Carnegie Institute, Pittsburgh, Pa., ekta omalka wanji on omniciye tanka kin he econpi kte. Bishop Mann, Bishop Wise, Bishop Ferris, Bishop Kinsolving, Bishop Penick, qa Canon Shatford, Rev. J. A. Schaad, qa wicasa okinikan wanjigji hena en wokdakapi kte.

St. Andrew Sunkakiciyapi kin he Wocekiye oeje qa wowaſi oecon kin on wicasa wicekna Christ Tokiconze kin aicaiyapi kta e on kaǵapi.

Heon etanhan tona opapi kin nina cekiyapi kta iyececa.

A N P A O.

(THE DAY BREAK)

SANTEE, — NEBRASKA

REV. JOHN FLOCKHART,
REV. WILLIAM HOLMES, Editors.

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Letter of Commendation

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Beside other Church news, it will contain official notices and accounts of official acts and visitations of the Bishop. It is hoped that our people will take it and circulate it

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Wotanin-wašte Ayapi On Wocekiye*Anpetu iyohi wicokaya hee cinhan heyan kta:*

Wanikiya wašte isto wacantkiye nitawa kdu-gad, canicipawega akan otkeyahan yaun qon maka akan wicaša unpi kin owasin Niye ekta etonwanpi qa niwicayapi nunwe. AMEN.

WAKANTANKA Iyotan wašake cin, Woksapi ed Itancankin, Woksapi Nitawa kin ed Ḥtanipi kin nakun sanpa yewicayaši kta e onšiičiya iceunniciyapi: hecel Waawankdake wicaka qa wacin-yepica heca iyenakecapi kin on Okodakicie wa-kau nitawa kin iyuškin kta, na Nitokiconze wašte oicago tawa kin yutankapi kta; Jesus Christ Itancanunyanpi kin he eciyatohan. AMEN.

O WAKANTANKA, tuwe wicawe wanjina on, wicaša oyate hiyeye cin owasin maka kin owan-caya etipi kta e wicayakahe cin, qa tona itelhan-yan qaiš ikiyena unpi kin, wookiye owicakiyakin kta e Nicinca wašte uyaši qon; wicaša owa-sin onidepi qa iyenianpi nunwe. Oyate kin optaye nitawa kin opewicakiya ye, qa Ikcewica-ša kin wokiconze nitawa kin ekta awicakdi ye. Tona wicayeco kin ecana wicaduecetu, qa nitokiconze kin kohanna uyakiyin kta iceunniciyapi; Jesus Christ Itancanunyanpi kin he eciyatohan. AMEN.

O ITANCAN, tona nunipi kin hena awicayakite qa niwicayayin kta e yabi kin, qa mahpiya ekta qa maka akan wowašake ataya ničupi kin, tona econwicayaši kin eciyatohan, wicaša otoiyohi Wotanin Wašte kin owicakiyakapi kta e iyaya-pi kin, on Okodakicie wakan Nitawa kin woce-kiye eye cin nayalio kta e icennniciyapi. Ta-ku wokokipe en ipi kin owasin etanhon ewicayaku maza puza; wokokipe kin etanhon, mi-ni wokokipe kin etanhon; makošica on wicat-ein etanhon; śicaya wicakuwa toohitike kin etanhon; wocetunkda qa inahniipi etaun: wo-wacainibōšake qa owodutaton kin etanhon; qa oiyokpaza itanean iciconzapi kin owasin etanhon ewicayaku ye. Qa wojupi qa miniakaštani-pi kin icunhan waicage cin, Niye, O ITANCAN, uwicakiciya ye. Ikcewicaša wicota hein omua-wicaya ye, Christian tamakocepi kin ekta tona wowanikiye hinsko tanka aktapi ſmi kin hena wicayuhomni ye, hecel, O Maka Wanikiya wa-onſida kin, Nicaje yatanpi kta qa Nitokiconze u kta; Niye, Ateyapi kin qa Woniya Wakan kin ob woyouonihan qa wowitan duha, nunwe, maka owihanke wanin. AMEN.

Wotapi Sni Itokam Wocekiye Wan

O ITANCAN, wopida unničupi. Wotektekapi kin wodwicaya ye, qa wicaša owasin, maka sintomniyan, Wiconi Aguyapi ni un kin Ma-hpiya eciyatohan hi kin he odepia qayeyapi kta e iceunniciyapi. AMEN.—Anpao etanhon.

Grace Before Meals

THANKS be to Thee, O Lord. Feed the hun-gry, and grant that all men, every where, may seek and find the Living Bread which cometh down from Heaven. AMEN.

CHRISTIAN UNITY OMNICIYEST. PHILIP STATION, PINE RIDGE
CORN CREEK DISTRICT
EL ECONPI

June 18, 19, 20, 21, 1925

7:00 p. m. Htayetu wacekiyapi.
By Clergy, Catechists and Helpers
Ikcieyuskinpi on. William Chief Bear
Ayupte. Edward Eagle Heart
Iyohakam wowaktaye.
Rev. Dallas Shaw

Friday, June 19th.

8:30 a. m. Memorial Service.

On iapi eyapi. Rev. P. C. Bruguier
Jennie Bad Wound
Susie Fire Thunder
Clarence Three Stars

12:00 m. Noonday Prayer.

Dinner— Rev. P. C. Bruguier

2:00 p. m. Hymn and Prayer.

Rev. Hugh C. Bear and C. R. Kettle

Hehan omniciye.

Order of business.

Wotanin wašte on. Henry T. Holy
Omniciye tawicohan on.

Peter Bull Bear

5:30 p. m. Ekiknakapi.

7:30 p. m. Htawacekiyapi.

Jos. P. H. Yellow
Allen Last Horse
Daniel Red Eyes

Itaucan tawocekiye el, "Nitokiconze u nunwe," he taku unlapi he?

Jeff. Blue Bird

Iyohakam nonpakiya omniciye.
Clergy, Catechists and Helpers mnici-yapi.

10:00 p. m. Ekiknakapi.

Saturday, June 20th.

8:30 a. m. Morning Prayer.

Sam Broken Rope and Geo. Dull Knife
Wayaoantan Rev. Dallas Shaw
Ake ptaya omniciye.

12:00 m. Noonday Prayer.

Rev. Hugh C. Bear

1:30 p. m. Hymn and Prayer.

Chester R. Kettle

Wica omniciye kin token sanpa was'a-kin kta he? Robert White

Winyau omniciye kin token sanpa was'a-kin kta he? Ella B. Bear

Iyohakam nonpakiya omniciye.

5:30 p. m. Ekiknakapi.

7:30 p. m. Hymn and Prayer.

Clergy, Catechists and Helpers

Preparation of Holy Communion.

Rev. Dallas Shaw

Social entertainment.

10:00 p. m. Ekiknakapi.

Sunday, June 21st.

9:30 a. m. Holy Communion.

12:00 m. Noonday Prayer.

Rev. Dallas Shaw

2:00 p. m. Missionary service.

Clergy, Catechists and Helpers

Missionary addresses.

Rev. Hugh C. Bear

Rev. P. C. Bruguier

Emma Vlandry

Mrs. Emily Shaw

5:30 p. m. Ekiknakapi.

7:00 p. m. Hymn and Prayer.

Rev. P. C. Bruguier

Allen Last Horse

Ake ptaya mniciyapi.

Tikah'nigapi.

Monday, June 22nd.

7:30 a. m. Hymn and Prayer.

Clergy

Final Blessing; Nape kiciyuzapi na enakiyapi.

APPROVED by Rev. Dallas Shaw.

PROGRAM COMMITTEE:

Fred Bissonette,

Allen Last Horse,

James Holy Eagle

WINYAN OMNICIYE

Omniciye le wicasa na winyan iyakijuya o-pawinge sam wikeemna nonpa henakecapi. Anpetu otokahe el wikoškalaka wan Mary Iron Cloud eciyapi, he winyan omniciye el walitaka ecee tka, wanna hekta omaka kin el iye woasnikkiye makoce ekta iyaye na heon wokisuye wan Friday, June 19th, 12:00 m. he en econpi. Wotapi wanji tanka kačapi, Mr. James Iron Cloud na David Black Hawk, pte waniyanpi wanji tanka ktepi na woyute o-caje owasin, hecel cyate ota esa tanyan wotapi. Hehan iyokiheya, June 20th, 12:00 m. en wicasa wanji Robert B. Wound eciyapi, he wotapi wanji tanka kačapi. Hehan June 21st, 12:00 m. he ehan St. Philip Station oyate el onpi kin wamnakiyapi na wotapi kačapi.

Omniciye el okšantan Oinajin iyohi mazaska klohipi kin yuwitaya \$63.00 henakeca. Wicasa na winyan yuwitaya omniciye econpi na el wooglake wašteste yuhapi. Tona Anpao iyacupi hecin owasin wocekiye on unyeksuya-pi wacin. JOSEPH PAINTS YELLOW. Mission Council Publicity.

WILLIAM JENNINGS BRYAN

Wicasa okitanin kin de July 26th 1925 hehan Dayton, Tenn., otonwe kin ekta wiconče olanko oknayan wiconi okicize en unnipi kin etanhon tokata wiconi wowicake ekta iyaye. Makoce wan en unnipi kin de en wicasa okinuhan okitanin wanjigji icagapi kin de wanji ee. Owokdake on ia wayupike, qa owocon ospašpaye tona wicasa kačapi kin hena tukte wanji keša wicitokam najin qa he owicohan kin tuktetahan oahinape, qa dehan token o-unye cin, qa tokata token yin kte cin hena yaowotan iwokdaka okihi hehanyan wookihi tawa kin oyate owasin iyowicahi hecen atan-in. Qa iyotan awicakehan Christian wicasa heca. Tiwah tawa kin Christian tiwah heca, qa hetanhon taku oahinape kin he woawacinc wiwanyakate tawa kin wankantuya wi-wanyakate cin on makoce unkitačapi kin de en anpetu owasin taku on nađiyečiye qa ninalica patitan kin he woowotanna, wookiye, qa wo-wacinye hena ee. Heon tohan wanna iyaye cin hehan oyate owasin iyakidecen pamakde-na iyayapi. WILLIAM HOLMES.

OMAKA WANJINA ON ONI

Omaka wanji hehanyena ni waun kte cinhan; Omaka wanjina wawowakiye kte cinhan; Omaka wanjina wawicawaqu kte cinhan; Omaka wanjina wawaštewadake kte cinhan; Omaka wanjina taku wašte wawiyowapaštaké kte cinhan; Omaka wanjina dowan waun kte cinhan; Omaka wanjina kailaya waun kte cinhan; Ehake ciqayena maka kin wicibdes-waye kte cinhan; Omaka wanjina makage cin woyaten on idowan waon kte cinhan; Omaka wanjina anpetu mitawa kin hena wowaši on ojuwakiye kte cinhan; Tohan Itancan mitawa kin itokam inawajin kte cin he handi-taičiya omaka wanjina on kuwa abde cinhan; Dehan anpetu iyohi hena on token ecamon manke cin hena ečica hecekana ecamon mankin kta ibdukcan.

Dena hecetu esa unknahenakaliya tohantukeša okdakinyantahan wokašeeye wan mahiyakde kta iyececa kin on taku owlhanke wanice cin he en tanyan ibdamni kte cin on dehan mikduwiyea kte cin he hecetu. Hecen on ehake omaka wanjina ni waun kte cinhan, qaiš ehaka anpetu wanjina iyokipiya kaihaya waun kte cinhan, qa nape on wawokiya waun kte cinhan, qa om waun kin wanji taku cin kin wicotawacini wan okalnili wacin kin hemaca kinhan. Taku wanjina ecamon kte cin he dee. Itancan waonſida mitawa kin he anpetu tona hiyumakiye kta hecinhan hena iyu-ha en Iye waecaweocon kte cin hee.

MARY DAVIS REED.

Nitakoda Anpao yuha he. Cinyakiye cinhan wašte kte. Omaka wanji kinhan kaškapi šakpe.

Report of Women's Auxiliary

Continued from May-June Number

CHEYENNE MISSION

St. John's Station:

For Sick.....	5 00
Insurance.....	15 00

Ataya.....	20 00
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Native Clergy.....	10 45
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Diocesan Missions.....	5 00
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Bishop's Salary.....	5 00
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Archdeacon omani kin on.....	5 00
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Foreign Missions.....	5 00
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Domestic Missions.....	5 00
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United Offering.....	2 50
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Convocation fund.....	2 50
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Anpao kin on.....	2 50
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Nation Wide Campaign.....	10 00
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Niobrara Woonspe Ookuwa.....	2 50
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Crow Creek Church Destruction.....	5 00
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Lower Brule Church Destruction.....	5 00
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Ataya.....	65 45
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Junior Auxiliary

Native Clergy.....	6 75
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Diocesan Missions.....	2 50
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Bishop's Salary.....	1 25
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Archdeacon omani kin on.....	2 50
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Foreign Missions.....	2 00
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Domestic Missions.....	2 00
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United Offering.....	2 00
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Convocation fund.....	2 00
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Anpao kin on.....	1 00
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Nation Wide Campaign.....	6 75
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Niobrara Woonspe Ookuwa kin.....	2 50
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Ataya.....	31 25
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St. Stephens's Station :

Native Clergy.....	15 00
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Diocesan Missions.....	2 50
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Bishop's Salary.....	2 50
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United Offering.....	5 00
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Convocation fund.....	1 50
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Anpao kin on.....	1 50
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Nation Wide Campaign.....	2 00
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Ataya	30 00
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Ascension Station :

Insurance.....	8 00
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Native Clergy.....	15 00
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Bishop's Salary.....	4 00
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Archdeacon omani kin on.....	2 00
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United offering.....	2 00
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Convocation Fund.....	2 00
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Anpao kin on.....	2 00
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Nation Wide Campaign.....	2 40
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Ataya.....	29 40
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Bishop Hare Memorial—Emmanuel Station:
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For Sick.....	8 00
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Insurance	43 00
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For Rev. Joseph Goodteacher.....	5 00
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For Church.....	50 00
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Delegates to Convocation.....	7 00
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Native Clergy.....	75 00
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Bishop's Salary.....	10 00
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Archdeacon omani kin on.....	10 00
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United Offering.....	5 00
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Convocation Fund.....	5 00
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Anpao kin on.....	5 00
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Nation Wide Campaign.....	10 00
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Ataya.....	120 00
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For Rev. Amos Ross.....	5 00
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Reconstruction fund.....	5 00
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Hokšila Owayawa.....	10 00
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20 00

120 00

Ataya.....	140 00
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St. Thomas's Station :

For Sick.....	5 00
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Insurance.....	8 00
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Ataya.....	13 00
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Native Clergy.....	25 00
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Bishop's Salary.....	5 00
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Archdeacon omani kin on.....	5 00
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Convocation fund.....	3 00
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Nation Wide Campaign.....	3 00
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For Mr. Ross.....	5 00
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Ataya.....	46 00
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St. Luke's Station:

For Sick.....	10 00
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Insurance	8 00
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Ataya.....	18 00
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Native Clergy.....	11 00
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Bishop's Salary.....	2 00
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Archdeacon omani kin on.....	2 00
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United Offering.....	2 00
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Convocation fund.....	2 00
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Anpao kin on.....	2 00
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Ataya.....	21 00
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St. Andrews Station:

Insurance	8 00
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Ataya.....	8 00
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Native Clergy.....	20 00
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Bishop's Salary.....	4 00
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Archdeacon omani kin on.....	4 00
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United Offering.....	3 00
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Convocation fund.....	3 00
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Anpao kin on.....	2 00
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Nation Wide Campaign.....	4 00
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Ataya.....	40 00
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St. Paul's Station:

For Rev. Amos Ross.....	2 00
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Native Clergy.....	10 00
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Diocesan Missions.....	2 00
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Anpao kin on.....	1 00
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Crow Creek Church Destruction.....	7 50
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Lower Brule Church Destruction.....	7 50
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Ataya.....	30 00
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St. Barnaba's Station:

For Sick.....	3 00
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Insurance.....	4 00
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Ataya.....	7 00
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Native Clergy.....	5 00
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Diocesan Missions.....	2 00
------------------------	------

Bishop's Salary.....	1 00
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Archdeacon omani kin on.....	1 00
------------------------------	------

Foreign Missions.....	1 00
-----------------------	------

Domestic Missions.....	1 00
------------------------	------

United Offering.....	1 00
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Convocation fund.....	1 00
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Anpao kin on.....	4 00
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For Rev. Amos Ross.....	3 30
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Reconstruction fund.....	3 30
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Ataya.....	46 60
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St. Mark's Station:

Native Clergy.....	4 25
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Diocesan Missions.....	1 00
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Bishop's Salary.....	1 00
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THE DAYBREAK

March-April, 1925

SANCTUARY OF THE CHURCH'S MISSION

Give me a true regard
A single, steady aim,
Unmoved by threatening or reward,
To Thee and Thy great Name;
A jealous, just concern
For thine immortal praise;
A pure desire that all may learn
And glorify Thy grace.

I rest upon Thy word;
Thy promise is for me;
My succour and salvation, Lord,
Shall surely come from Thee:
But let me still abide,
Nor from my hope remove,
Till Thou my patient spirit guide
Into Thy perfect Love.

CHARLES WESLEY, 1742.

Five ministers in Charleston have been appointed as a committee to secure a library for the jail, and are securing books from their congregations.

Of the twenty men graduating this spring from the Virginia Theological Seminary six expect to go to the mission field, two to China, one to Japan, two to Liberia and one to Alaska.

A motto of the Foreign-Born Americans Division, "For every Foreigner a Friend," found fulfilment recently when a Chicago rector's two years' friendship with a Hindu student at Northwestern resulted in the Hindu's baptism.

"No one person can read them all," says Dr. Atwater, "but each person may profitably spend a part of Sunday by casting aside the voluminous trash of most of our Sunday papers, and by carefully reading one of the Church papers."

In the prayer leaflet of the Cambridge Mission to Delhi a petition for those at home asks that, "the spirit of vision, adventure, and perseverance may be granted to those to whom is committed the work of organizing at home for God's work overseas."

We are old-fashioned. We believe in "manners". Our girls rise when an older person comes into the room; they make haste to pull out chairs for the faculty at table; we eliminate, with the cooperation of the girls, slang, "yeah," "nope." . . . We place stress upon the beauty of a soft voice and gentle manner. We even try to have the girls be more polite to each other! We forbid rouge, lipstick, excessive powdering. We believe in chaperones.—Margaret Hall, a Church School in the Diocese of Lexington.

WOMAN TO THE FRONT IN CHINA

The developing emancipation of the womanhood of China must in large measure be ascribed to the growth of the Christian ideal. How rapidly this has proceeded so far as the woman within the Church are concerned is impressively shown in the article by Mrs. Gilman, wife of the recently consecrated Bishop-suffragan of Hankow, which appears in this issue.

The increasing liberalism of the Anglican Church in this respect is in evidence. In China we find women of the Church taking seats in major legislative bodies. We find a proposition that opportunity for theological education be opened to them. Deaconesses are declared to be entitled to seats and votes in the counsels of the Church on the same footing as Deacons, and in other ways a new era of enlarged opportunity and responsibility seems to have dawned.

There is a cosmopolitan air about Bishop Oldham. He has gone to preach in England; few things have had wider distribution throughout our parishes and missions than the poster made by the Council for the Prevention of War from his sermon on America First; some articles he wrote on the Catechism have been translated into Japanese; and some remarks about responsibility of individual Church members are reprinted in the diocesan papers of the Barbadoes and Calcutta.

THIS A NOTABLE BIBLE YEAR

This would seem to be Bible year. Two memorable anniversaries occur. First of these is the four hundredth anniversary of the publication of the William Tyndale New Testament in English, an event which has deeply influenced the trend of history, the development of civilization, and the progress of Christianity in the Western world. A second event worthy of note is the two hundred and fiftieth anniversary of the printing of the first English Bible by the Oxford University Press, which institution enjoys the right of printing the King's books, and in particular the Bible and the Book of Common Prayer.

Further interest is added to this conjunction of events by the announcement of the American Bible Society at the close of its one hundred and ninth annual meeting that during the past year 6,652,299 volumes of the Bible were issued, an increase of more than 500,000 copies over the preceding year.

Obviously the Good Book continues to be the world's greatest missionary and indefatigable exponent of the Church which gave it birth.

Those who grow appalled at a bit of religious controversy nowadays would do well to read the story of the tempestuous days in which Tyndale lost his life.

STEWARSHIP DEFINED

From "The Oregon Trail Churchman"
(District of Eastern Oregon)

Stewardship means the realization of one's opportunities as a sacred trust. Stewardship applies to congregations as well as to individuals. A certain parish in the mid-west has adopted the following as its standard. It might well be set as the objective of every parish and mission in Eastern Oregon.

1. Every communicant at Holy Communion once a month.
2. Every person a member of some parish organization.
3. Every member recognizing his stewardship of this world's goods by contributing to the support of the parish and the district and the general Church.
4. Every person extending a welcome to strangers.
5. Every person working to bring children to the Church School.
6. Every member bringing others to confirmation.
7. Every one studying the needs of the parish, the district and the National Church.
8. Every one praying that young folk may give themselves to the ministry and the mission work of the Church.
9. Every one striving to deepen the spiritual life of his own family.

No mission has yet been an entire failure. We, who see such small segments of the mighty cycles of God's providence, often imagine some to be failures which God does not . . . If we could see a large arc of the great providential cycles, we might sometimes rejoice when we weep. But God giveth not account of any of His matters. We must just trust to His wisdom. Let us do our duty. He will work out a glorious consummation.—David Livingstone.

Quoted in Myron Eells, History of Indian Missions on the Pacific Coast, from Pacific, San Francisco, Dec. 3, 1879 (pp. 17-18).

THIS BISHOP IS RIGHTLY PROUD

(From the account of a Diocesan Convention)

There were some moments that stand out as high points in our proceedings. One was when we were considering the situation presented by our Finance Department. They had told us that the pledges were not enough to meet our actual needs. Various remedies were suggested that our quota to the National Church be cut. In answer to that suggestion some of the finest expressions I have ever heard on the floor of a Convention were made. The question was not brought to a vote. Had a vote been taken I am quite sure it would have been lost by a large majority. This attitude shows that we are taking our obligation to support the work of our Church seriously. It shows that we have caught a vision of world-wide obligation. It means, I trust, that we will accept our just share of responsibility for the Church's Mission and pay it even at the cost of cutting off something that we should like to do for ourselves.

Bishop La Mothe will be interested to learn that his District has been unofficially renamed, by a small boy who, hearing talk of mission boxes, announced, "I want to send something to Honolulu."

Medicine Men Demand Full Gospel Story

It was a bright, clear morning at the Carrizo Indian mission. Six inches of snow lay on the ground and the temperature stood at zero. About fifty Navajo Indians crowded into the church. Half a hundred others huddled on the sunny side of the building. Among the listeners were five medicine men, all of whom gave the closest attention.

"I told as clearly as I could," writes the Presbyterian missionary, Rev. J. H. Abney, "the Bible story of man's fall into sin, his need of a Saviour and of God's plan of a Redeemer. Then I read from the gospel of the birth of Jesus and closed with the story of the cross and of the Christian's faith in the resurrected and living Christ."

"A long story? Yes, but the Navajos say: 'Tell us the whole story at once, and then we will know how it goes. When you tell it in parts we never get it all, nor can we put the parts together in the right way.' Our usual procedure is, therefore, to read and explain the Sunday school lesson, then tell the story of Jesus, and probably in answer to some question raised after service point out the solution of a moral or ethical problem in the light of the ten commandments and the teachings of Jesus."—Continent.

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